UNITY

Freedom, Fellowship and Character in Religion.

LUME XXX | CHICAGO, OCTOBER 13, 1892 | NUMBER 7

UNITY

A WEEKLY JOURNAL OF RELIGION.

ESTABLISHED IN 1878.

NKIN LLOYD JONES, SENIOR EDITOR,

EDITORIAL CONTRIBUTORS:

D BARTRAM, BLAKE, S F. DOLE, . EFFINGER, . HIRSCH, ICK L. HOSMER, M C. GANNETT, W. GOULD, T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND. CELIA P. WOOLLEY.

UNITY PUBLISHING COMMITTEE:

SRS. BLAKE, GANNETT, HOSMER, JONES, LEARNED AND SIMMONS.

YEAR, 10 WEEKS ON TRIAL FOR 10 CENTS. SINGLE COPIES 5 CENTS.

rtising, 12 cents per line; business notices 24 er line. Advertisements of book publishers d direct · other advertising through LORD & S, advertising agents, Chicago and New York. ers of UNITY are requested to mention this when answering advertisements.

ies H. Kerr & Co., Publishers,

175 DEARBORN STREET, CHICAGO.

Contents.

ORIAL. PAGE.

es 49
est Renan 50
gland's Poet Laureate.—F. L. H. 50
n and Things 50

RIBUTED AND SELECTED.

g 51
Reading of Dante.—JOHN W. CHADWICK 51
he Stars.—WILLIAM BRUNTON . 51
stocracy in Bacillidom. — *M. M. Trumbull* 52

CH DOOR PULPIT.

tory of the Religion of Israel.— F. W. N. HUGENHOLTZ 52
STUDY TABLE 53
S FROM THE FIELD 54
HOME 55

AY SCHOOL LESSON.

rew Poetry 55
ISHER'S NOTES 56

Editorial.

NDREW CARNEGIE is quoted as ng, "The greatest discovery I made was that the man that does work never gets rich." Has he the discovery of the more fundaal principle: What does riches ist in? Let him answer that tion, and the great steel master mes a "Saint Andrew."

HE *Universalist* finds consolation ne thought that most of the radim in that denomination has been rted from orthodox camps. We the orthodox emigrants. The odoxy that is *thinking* is, as our hbor infers, farther on the road to nalism than the Universalism that and condemns the word "radi-

N exchange says that the last i" in fashionable circles is a ve dinner" at which the tables decorated with dove wings and souvenirs at each plate are dove s symbolic "of peace and inno- e" say they, "rather of cruelty heedlessness," we should say. It is only an uncultivated heart and an impaired imagination that can escape seeing pictures of bleeding birds, and broken homes in birdland amid such surroundings. Surely our Christianity needs an injection of "Buddhism," the religion that is tender of life and calls for no sacrifice upon its altars other than floral.

A WORD from Japan written by our missionary Rev. Mr. Lawrence, says: "We very much want a file of the UNITY leaflets and tracts, Church-Door-Pulpit sermons. I would like to distribute them in quantities if I had them." Are there any of our readers who would like to send our words to the rational or rationalizing minds in Japan?

WHILE departing not one "jot or title" from our firm position as to the advisability of an open Fair on Sunday, we paused a moment over this pertinent thought from a Philadelphia exchange: "One argument Chicago is using for a Sunday opening of the Fair is that it would cheat the grog shops and dives. Perhaps the same purpose could be accomplished by closing up the grog shops and dives. Ever try it?"

IN the new parliament of Great Britain there are more Quakers in proportion to the size of that religious body, than members of any other denomination. Eight out of sixteen candidates were elected. "The Society of Friends" appear to have adopted the maxim of one of its distinguished founders, William Penn, that the highest form of the Christian religion is to secure the good judgment of our country."

WE are glad to welcome back from his happy summer across the sea our editorial associate and fellow-worker in the wider field, Rev. Charles F. Dole. We recall the letter from him, whose inviting word would have made us fellow-pilgrim with him through European capitals and over Alpine roads, if it could only have been accepted. Having climbed with him the mountains of Mt. Desert island and sailed with him its adjacent waters, we know what we have lost by not having our time again for Europe fall in with his own. H.

LAST week the *Christian Union* illumined its title page with the face of James Martineau, and contained an appreciative though contradictory editorial on him. It does not seem quite reconciled to the fact that Martineau is able to go alone without the help of revelation and a saviour. This week the paper presents upon its title page a quotation from Theodore Parker. This is a growing, *liberal religious* journal holding serenely to Orthodox tenets with the left hand, diligently distributing the tracts of liberal religion with the other, quite unconscious apparently that there is anything contradictory or self-destroying in the operation.

THE time has gone by when mere erudition is considered honorable. A miser becomes despicable in a library as in a bank. A selfish greed of heaven is no more helpful to the world than a selfish greed of gold. He who gives his life to mere getting, who spends his days in piling, whose highest joy is in hoarding, is not admirable, even though his hoarding be of ideas and his piling of book-lore. More tolerable is that man who puts his life's energies into the work of gathering dollars without thought of, or love for, other things, who allows one faculty after another to droop and wither in his absorbing greed, than is he who so debauches the higher coin of the mind, who treasures ideas for no higher purpose than self-enlargement and self-gratification; he who after having spent a lifetime amid books and with the masters, dies leaving no legacy to the world.

IF George William Curtis was right when he said, "The test of a civilization is its estimate of woman," the following facts have great significance. Six women have entered Tufts College this year, three of them in the theological department. Brown expects to register forty women, in its regular college work, and Yale has thrown its graduate schools open to all women who have college diplomas. Its degree of Doctor of Philosophy is now open without distinction of sex.

TOO long has it been the habit of some in the west to dwell upon the provincial character of Boston and to mark chiefly the idiosyncrasy. A true Bostonian was the poet, T. W. Parson, whose recent death calls to mind the happy description of him in Longfellow's "Wayside Inn" which runs as follows:

> "A poet, too, was there, whose verse
> Was tender, musical and terse;
> The inspiration, the delight,
> The gleam, the glory, the swift flight
> Of thoughts, so sudden that they seem
> The revelations of a dream,
> All these were his; but with them came
> No envy of another's fame."

A NOTICEABLE feature in the Unity Club programs which have come to us the present season is the attention given therein to the study of social and economic questions. This is a pleasing sign. The study may be somewhat hurried and superficial, but it is much to have these subjects brought before the minds of the young people in our churches. All serious thought and study tend to deepen character and to develop that religiousness which makes for a helpful and generous life. Especially is it so with such subjects as touch upon the common welfare.

MR. HIGINBOTHAM, the new president of the World's Fair directory, gives forth no uncertain sound concerning the Sunday opening question. He has signed the petition for a repeal of the National law and does not hesitate to ask, "Is it right to collect on grounds belonging to the public, by money furnished by the public, so much that is good and then hide it away from the gaze of the public for a single instant of time? The time devoted to the Exposition is limited. What has taken years to create can at most be enjoyed but a short half year, and it has been proposed to shorten this time by keeping it closed Sundays, which means twenty-six days out of one hundred and eighty, or fifteen per cent of the time. I submit in all seriousness that the church and Sabbath will suffer infinitely more by closing the Exposition on Sunday than by opening the gates to the great mass of tired workers to come and enjoy, come and learn, and come and rest their eyes on the works of the great masters and get inspiration that will remain with them as long as life lasts. Many a man will leave this charmed inclosure with higher aims and loftier purposes. It will create a desire in thousands of our young to emulate the example and if possible to raise their state to greater excellence." These are words of wisdom which shame the timidity and the halting of them who profess to be the spokesmen of religion.

IN Somerset, Kentucky, Joseph B. Rucker, editor of *The Reporter*, a prohibition paper, was killed in cold blood, doubtlessly for exposing the crimes of saloon-keepers. Mr. Rucker had published in his paper accounts of the violations of law so frequent that he had frequently been threatened with violence for his plain speech. Now that he has been assassinated for his defense of law, the state and town are offering rewards for the apprehension of the murderer and a large sum has been subscribed for a monument. How many names must be added to Rucker and the brave minister in Iowa before the United States shall be able to discover who governs its territory and makes its laws—the saloon or the court? Is it not high time to disfranchise the saloon-keeper? A large share of his power for mischief lies in his political potency. One man like Joseph B. Rucker is worth more alive than the finest monument money can erect.

THE Rev. Dr. Langley of the Canadian Episcopal Church has scruples against the tendering of greetings to the Pan-Presbyterian council in session at Toronto by the body to which he belongs, for fear that in so doing it would be acknowledging an interest in the growth of the Presbyterian Church. This man is brother of the Bishop of New York who opposes the proposed Parliament of Religions, because he does not see how Christians can be respectful to non-Christian religions without compromising the Christian church. Both of these brethren are related to the young Frankfort student of two hundred years ago who was greatly troubled in conscience when he found that he had lifted his hat to a Jew by mistake, thinking it was a judge. He was torn with anxiety lest his sin might be mortal and not simply venial. It is indeed a hard piety that conflicts with good manners.

IT is a bright sign of the times that the sources of reform are found in our colleges. The enthusiasm for humanity is being generated in our class-rooms, perhaps more than in our churches. Our colleges are beginning to recognize the fact that they are divinely appointed guardians of public weal. From them is coming the demand that capital shall justify accumulation, that wealth shall show cause for being. They are beginning to insist that he who deals in human toil must know men, and respect them. The Railroad Kings, the Iron and Coal Barons may refuse to listen to the demand of the laborer for an accounting, but they cannot prevent the Professors from going behind the returns and demanding of wealth to show cause for being.

Ernest Renan.

Death, the gracious harvester, has been busy in this autumnal season in gathering in the ripened sheaves. Curtis, Parsons and Whittier on this side of the water, the great Laureate, the latest Taliesin of Britain, and in France the genial scholar, the poet, critic and more, the gentlemanly philosopher—Ernest Renan. He was a man who has been much dreaded by many guardians of things sacred, a man who has been much persecuted, according to the gentle and bloodless fashion of the nineteenth century, a man long since pronounced by a consensus of the Christian world an iconoclast and an anti-christ. It is not our intention to speak here of the attainments, or estimate the contributions to thought and to letters of this great Frenchman. We hope in our next issue to give the deliberate word concerning this man from one much more competent than ourself, our associate, Dr. Hirsch. But we do not want to let this issue of UNITY pass without a word of loving gratitude to the man who through his doubts has led himself and thousands of others into a loving admiration of the man of Nazareth. M. Renan has proven that a tender heart and a trustful spirit are possible outside the pale of Christian dogmatism. He was one who verified the wisdom of Lessing's choice. "Search of Truth," for Renan, as for Lessing, had in it more sanctifying grace than the possession of Truth itself. The first is the priceless privilege of mortals, the latter is for God alone.

During his lifetime the religious world has been very busy, for the most part, in counting up the things that Renan did not believe in. Now that he is gone it will begin the more praiseworthy and the larger task of discovering the thing that he did believe in, the verities of the higher life that were known to him. He who lived genially died serenely. The consolations of the *church* were not for him, but the consolations of *religion* mellowed his life and hallowed his death. He lived to prove that the life of the scholar is compatible with that of the citizen, and that poetry and the tiding imagination in his Keltic blood were no barriers to philosophic thought and critical scholarship. As Tennyson's ashes are gathered among those of his peers in the great Abbey, let there be made room for the dust of Ernest Renan in the French Pantheon, where lie France's great leaders of thought and confessors of soul.

If Renan was a "skeptic," an "agnostic," he has once more emptied these words of their moral obloquy. He has proved that they do not necessarily make life gloomy and unprofitable, or death dreadful and without hope.

England's Poet Laureate.

The man dies, but the poet lives. He who for two and forty years has worn the official laurel, by governmental appointment and the people's approving judgment, now leaves it for other brows; but the singer passes to his assured place among the world's crowned ones. Alfred Tennyson was born in Somersby, Lincolnshire, in 1809. His father was a clergyman of the Established church, and his mother was the daughter of a clergyman. To a nature of marked intellectual endowment and sensibility of soul there were added the traditions of culture. At twenty he was a student of Trinity College, Cambridge,—then the center of the rising Broad-church movement, as Oxford was that of the rising Ritualism. Among those whose college life just preceded or coincided in part with his own were names afterwards prominent in the social and religious movements of their time and whose influence was felt in these student days: F. D. Maurice, John Sterling, Richard Milnes, (afterwards Lord Houghton), Thackeray, James Spedding, Trench, Alford,—not to speak of Arthur Henry Hallam, whose life was cut short in its career, though *In Memoriam* enshrines its fair morning promise. There was a conversational club of these kindred spirits known in Cambridge as the "Apostles," at whose meetings the higher themes of life and society were discussed, referred to probably in the *In Memoriam* lines:

"Where once we held debate, a band
Of youthful friends, on mind and heart,
And labor, and the changing mart,
And all the framework of the land."

Leaving the University, where he had received the Chancellor's medal for a poem in blank verse, Tennyson retired to his Somersby home. His circumstances were such as to enable him to lead a leisurely life of thought and observation and to ripen his genius in quiet and apart, as suited his temperament and natural bent. His sympathies were with the broader side in Church and State. He was the intimate friend of Maurice, to whom he later gave expression of his admiration and liking in those lines:

"For, being of that honest few,
Who give the Fiend himself his due,
Should eighty thousand college councils
Thunder 'anathema,' friend, at you;

Should all our churchmen foam in spite
At you, so careful of the right,
Yet one lay-hearth would give you welcome,
(Take it and come) to the Isle of Wight."

And this larger and kindlier sympathy characterizes the man and poet in all he has written. Bold reformer he was not. By temperament he was something of a recluse. He was fond of seclusion and loved not over-well the regulation usages of society. He kept rather apart alike from its pleasures and strifes and loved to sing to the world from his retirement, like a thrush in the wood. But his song rang clear and sweet, and its music helped to uplift and cheer the faith of those whose lot, unlike his own, was cast amid burden-bearing and outward struggle. Perhaps the true mission of the poet was no less realized by him in all this. He inspired the workers. One act in his last years was regretted by many of his admirers, especially on this side of the ocean, and we confess ourself of the number; namely, his acceptance of the peerage eight years ago. We would much prefer him to have declined the tardy honor, to have declined indeed such a bauble of conventional title separating him from the common humanity he had ennobled by his gift of song, whether bestowed early or late, and to have died as Alfred Tennyson, poet. We could never quite bring ourself to speak of him by his cheaper title. But his service to letters and to all the more humane interests of society have been too great to dispose one to criticise sharply an act for which he doubtless had good reasons in his own mind.

Whatever may be the final verdict as to Tennyson's rank as poet, one thing is likely to stand in the confessed judgment of competent critics; namely, that as an artist in expression he had no peer among his contemporaries and few equals, if any, in the ranks of English literature. No other writer of our century has coined so many felicities of speech, so many delicate and striking phrases, fitting the sentiment and thought to the music of his verse. His art in this respect was marvelous. His literary taste and insight never fail him. There are innumerable single lines in his poems that are perfect pictures to the inward eye. No painter's brush could set them in fairer or more exquisite beauty to the outward sight. His verse seems to flow on, like his own brooklet in the song, and much of it will continue to flow on, while "Men may come, and men may go." But it *is* art, says the persistent critic, in implied disparagment. Of course it is. Such things are not lightly thrown off. They are polished gems. But once fashioned, they become a part of the world's familiar speech, the current coin of accepted literature. Thought and sentiment, however good in themselves, do not constitute literature. It is the way in which they are set in words that fixes attention and gives them immortality.

Of Tennyson's poetry the first place must be given, in our judgment, to the *In Memoriam*. As a cry out of the very heart of our time it is the poem, we should say, of the century. It voices the struggle of the old faith with the new, of man's growing knowledge and the old beliefs displaced only to be enlarged thereby; and the outcome of it all is an assured but undogmatic trust. One can read in the lines, and between the lines, the doubt and question that lie along the road from an easy-going and traditional faith to a faith born of vital experience and a first-hand grapple with the problems of life and death. Were all other literature of the century lost, the future student could read the religious movement of the century in this one poem,—its widening knowledge, its speculative unrest, its strife of heart and head, and the rising of a fairer and better faith out of the shadows of the old.

The poet's end was peaceful and singularly fitting, according to the accounts telegraphed to the world whose kindly thought turned from busy pursuits to the life known to be fast fading from outward sight. There was grateful recognition of the friendly service by his bedside. When words failed, the eyes spoke. One loves to read that on that last morning of earth he asked to be turned towards the light; that in the afternoon the thin hand turned lovingly the pages of his favorite copy of Shakespeare until the fingers rested at last between the leaves that contained the dirge in Cymbeline; that in the night the full moon shone upon the dying face and was the only light in the room, while kindred and the trusted physician stood by, waiting the passing of the freed spirit. He had already sung his own requiem ere he was beckoned "Across the Bar":

"Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark.

"For though from out our bourne of time and place,
The flood shall bear me far,
I hope to meet my Pilot face to face,
When I have crossed the bar."

F. L. H.

Men and Things.

MRS. MARY COWDEN CLARK is eighty-two years of age, lives in her own villa at Genoa and still often does some literary work with all her early enthusiasm.

HON. DAVID DUDLEY FIELD, at eighty-seven years old, makes a young man's plea in the October *Forum* for more intelligent voting and more attention to the primaries on the part of party men.

A TELEGRAM from the Cape Town correspondent, of the London *Times*, tells of the birth of the first English child, and the publication of the first printed newspaper at Salisbury, Mashonaland, South African Company's territory.

THE wholesale slaughter of birds for the fall millinery is again causing much indignation in England. Even the weighty influence of the Princess of Wales, who is thoroughly averse to the wearing of feathers, cannot prevent this barbarous custom, which clears many an English village of its pretty little songsters.

A PHILADELPHIA lady left one thousa dollars in her will for the support of a pet c Now the cat is dead, leaving five kitte and the law must decide if the kittens the cat's legal heirs.

UPWARD of thirty women have alrea registered as students in the post-gradu department at Yale, now for the first ti thrown open to graduates of any college gardless of sex. The number of wom taking advantage of this opportunity to quire a higher education is an agreeable s prise to the faculty.

THE famous leaning tower of Sarago is at last being pulled down. It was paired in 1860, but had for some time b condemned. The Spaniards are very pro of this old landmark, as it has, since year 1304, been the witness of many siege bravely repulsed by the sons daughters of Saragossa.

THE National Religious Liberty Ass ation has issued a little pamphlet giving account of the prosecution and imprisonment of four Seventh-day Adventists June in Paris, Tenn., for the crime (!) following their "common avocations Sunday, by working on the farm, plowi hoeing," etc. There appears to have b no other charge whatever against th men, yet they have been subjected to so months in jail, and to forced work upon common highway. The public attent cannot be too sharply called to such de of individual right and such violation both the spirit and letter of our national c stitution. Tennessee must wake up to fact that we are living in the nineteenth not in the sixteenth century.

MR. CLIFFORD HARRISON, the popu reciter, in his new book "Stray Record gives the following anecdote of Rob Browning. He was surprised at what called my daring in reciting "Holy Cr Day," "My Last Duchess" and "Sau and when I told him I was going to g "Count Gismond" he said, "Pray dor Mrs. Grundy will have a fit in the front of the stalls if you do, and there'll b panic, and she'll write to the *Times* and Lord Chamberlain, and your charming citals will be prohibited." I told hi was not afraid, as Mrs. Grundy never ca to hear me at Steinway Hall. "G gracious! he said; no wonder everyb else goes! What a charming and delig ful place! Please always keep a seat served for me, I shall come whenever I ca Of Charles Kingsley, Mr. Harrison writ "He was one of those very rare examp of an author, greater and better even t his work. It is almost true to say t those who did not know Mr. Kingsley h never read his most beautiful poem highest sermon."

THE colossal institution in Paris kno as the Bon Marché was founded by a markable woman—Mme. Boucicaut, ca by Parisians the "Lady of the Bon March Philip Hamerton says of her that she c vated good as though it were an accompl ment. Managing the affairs of the g enterprise which she had founded v energy and unfailing prosperity, she ass ated with her as stockholders the chief the various departments who had given faithful service, that they might share in profits of the house, included as many of employes as possible in the business ceding her own shares to the common fu subject to their purchase, and at her de distributed by will the shares that still mained in her possession among the o stockholders. The pension fund, wh Mme. Boucicaut created with a gift million dollars from her own private fort is used in the support of the emplo forced to retire through age or illn With all her great wealth and commer power the "Lady of the Bon Marche" mained to the day of her death a pl unpretentious woman, with a kind, moth manner and genial expression.—*Excha*

IN the history of the development of intellectual and spiritual forces of our the first day of this October marks an ep On that day the new University of Chic will begin its work. The Jews of this have reason to be proud of this institut and to remember the day of its oper with something more than a passing thou At a time when the whole plan see destined to miscarry, it was a social or ization, whose membership exclusively sists of Jews, that came to the rescue. have no doubt that among the stud there will be many of our faith, and t will keep up the reputation earned by t co-religionists elsewhere, for industry ability. Among the departments wel ganized, is also that of Semitic litera and philology. In this departmen place has been created for the study of binical literature and Jewish history. haps this will be instrumental in chan the prevalent views on the characte this literature among many of the thec ical students of non-Jewish faith, and help through them to correct many a udice and remove many an erron notion.—*The Reform Advocate.*

Contributed and Selected.

Song.

he following is the dirge which the dying Ten-n sought for and found on his deathbed in kespeare's Cymbeline. He died with his hand n the open page.]

Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worthly task hast done,
Home art gone, and ta'en thy wages:
Golden lads and girls all must,
As chimney sweepers, come to dust.

Fear no more the frown o' the great,
Thou art past thy tyrant's stroke,
Care no more to clothe and eat;
To thee the reed is as the oak:
The sceptre, learning, physic, must
All follow this, and come to dust.

Fear no more the lightning-flash,
Nor the all-dreaded thunder-stone:
Fear not slander, censure rash;
Thou hast finish'd joy and moan:
All lovers young, all lovers must
Consign to thee, and come to dust.

No exorciser harm thee!
Nor no witchcraft charm thee!
Ghost unlaid forbear thee!
Nothing ill come near thee!
Quiet consummation have;
And renowned be thy grave.

—*Cymbeline*, Act iv, Scene ii.

The Reading of Dante.

I speak of this matter not as a iest of the sanctuary, nor even as a orshiper of the court, but as a prose-te of the gate. I would simply call tention to the fact that the facilities r reading Dante have of late been ry much increased for English aders. I would not underrate the rious metrical versions. I have uch the same feeling for Cary's that have for Pope's Iliad and Odys-y. I know it is not Dante, as they e not Homer, but they tell the story a way to interest the untutored ind and I am grateful to them for much. Parson's "Inferno" has ways seemed to me very noble and compared with Longfellow's easily prehended and reflecting more of ante's triple rhyme. The wonder Longfellow is that it is at once etrical and hardly less literal than ose translations, as I have found numerous comparisons. But it is ot musical. Three of us together ading Butler's and Norton's prose anslations, and Longfellow's, had ttle sense of difference between prose id verse, and somtimes thought orton's translation the more musical. erhaps it is not fair to make the com-arison with such a beautiful passage s that in the twenty-sixth book of ie Inferno when Ulysses tells that ory of his ultimate wanderings hich furnished Tennyson with the roundwork of his most perfect inor poem. But if this is a pas-ige that would put the prose anslators on their best behavior, it equally one that does this for the ersifiers. In either form it is surely ie of the loveliest things that custom as not staled. It is also one of many iat declare that it is ever Dante's eminiscences and imaginations of iis present life rather than any fore-ist of the things in Paradise or urgatory or the infernal deep that onstitute his strongest hold upon the odern world.

For a long time Dr. John Carlyle's rose translation stood alone as the nly prose translation of Dante worth onsidering. With many of us it was great a favorite that the transla-ons of Butler and Norton will not asily displace it in our affections, specially as their commendation of it of the heartiest. Mr. Butler tells s that had not the law of copy-ght prevented him from adopting it e should not have retranslated the nferno, beyond which Dr. Carlyle's anslation did not go. It has a turdy force which is less evident in oth Mr. Butler's translation and Professor Norton's. It may be doubted whether the Purgatory and Paradise could have given him a like advantage. In them there is less call for rude vigor, more for delicacy and refinement, and both Mr. Butler and Professor Norton are fully equal to the demand.

Mr. Butler's translation of the *Purgatorio* appeared in 1880. In his preface he put in an earnest plea for its significance and worth and beauty as compared with the *Inferno*, warmly repelling the opinion that the *Purgatorio* and *Paradiso* are related to the *Inferno* much as Milton's "Paradise Regained" to "Paradise Lost." He can quote John Addington Symonds and other thoughtful scholars on his side. "In Purgatory" he says, "we find human nature in kind exactly as we know it among those of our fellow-men with whom we are most in sympathy." It has much less of the concretely picturesque than the *Inferno*, but also much less of the horrible and disgusting, and Dante never makes himself so unlovely here as there. Mr. Butler's translation of the *Paradiso* appeared in 1891 and his translation of the *Inferno* in 1892, the whole reaching its completion almost simultaneously with Professor Norton's. When he tells us that it is at the production of a "crib" pure and simple that he has aimed, that between a literal and an elegant rendering he has always preferred the former, the wonder is that his translation has so much literary merit. Professor Norton's has much more, as it is evident that he set out to add something to English literature and not merely to aid beginners in understanding the best of Italy. He follows the inverted constructions of the original less frequently than Mr. Butler. But not frequently Mr. Norton's translation is the more literal of the two, if the Italian words have not lost the savour of their Latin roots.

The two translations are intended to serve different purposes. Professor Norton has not furnished the original text and he has reduced his notes to a minimum, few of them textual or critical, the majority briefly explanatory of persons, places and events mentioned in the poem. His object is to give the reader as nearly as possible the kind of pleasure that a modern Italian gets from the "Commedia," and for this unimpeded pleasure one would do well to read Mr. Norton's translation without reading any of his notes except in cases where the allusion in the text demands an explanation in order to be understood. But Mr. Butler gives the Italian text with his translation and one need have little knowledge of Italian or none, if he is well up in Latin, to get a great deal of enjoyment from the original, especially as he comes upon the well known passages and lines—the music of the richly voweled words and their bloom and color which the translation cannot quite convey. This was a great pleasure with Dr. Carlyle's translation with which the Italian text was given, and now Mr. Butler has extended it for us through the entire poem.

Each translation has its special qualities but we have something more delightful than either conveys separately in reading them together, she and I, a third, when we can get her, taking Longfellow's in turn. I have imagined that, if one reads the lines of that in threes, he gets something of the effect of the Italian *terza rima*. Reading the two or three together, thus, they continually illuminate each other; they give you your choice of different meanings and different arrangements of the words and different cadences. Comparative translation, if I may call it so, is capital fun. I remember what a bout we had of it with Homer, after reading Matthew Arnold's essay on translating him, which Emerson once told me he considered Arnold's best piece of work.

Longfellow's translation has one admirable feature which the others lack—the "Illustrations," which are passages of literature reproducing passages of Dante or those on which he drew for his material. Then there are the good things which have been written about Dante which, I should say, one should defer until after he has read the poem. Their name is legion but there are some that stand out from the others in my happy recollection as particularly bright and good. These are Lowell's elaborate essay and J. A. Symond's book and that of Oscar Browning, while Dean Church's book and the Rev. Philip Wicksteed's are not a whit behind. Dr. Edward Caird has a fine essay in his recent "Literature and Philosophy" and for a Roman Catholic study of Dante there is one by Brother Azarias in his new volume, "Phases of Thought and Criticism," remarkable for the scarcity of its ideas in proportion to the words. Mr. Butler's three volumes are published by Macmillan & Co. They cost twice as much as Mr. Norton's—$7.50—but they contain a good deal more than twice as much matter and they are worth all that they cost. For the topography of Dante and that sort of thing Miss Rossetti's book is a good book to own.

JOHN W. CHADWICK.

As the Stars.

Wise souls shine out as stars of gold
From fields of gloom with beauty bold;
They fear no frown of fortune's might,
So radiant they with living light;
They know that love and truth are great,
The mighty masters of man's fate:
And other stars behind them gleam,
To dream with them the sun's grand dream—
The conquest of time's tedious wrong,
The reign of Summer's smile and song:
The waves reflect their faces bright,
And prophesy—"Short is the night!"
Great day advances on its way,
And all the stars are friends of day,
In its great court of bliss divine,
In tranquil joy, content they shine!

WILLIAM BRUNTON.

Aristocracy in Bacillidom.

It is the opinion of the New York sanitary authorities that the cholera bacillus, when a cabin passenger, ought to receive more tender treatment than when he comes over in the steerage. This appears by the following gratifying piece of intelligence, which I find in a morning paper: "The new order for fumigation will protect the costly clothing which will be brought in by cabin passengers. The order heretofore issued was for the general fumigation of all baggage with sulphur. This would ruin silks and other costly goods. At the suggestion of Dr. Hamilton, the fumigation of these fabrics will be by dry heat at a temperature of 60 degrees Centigrade or 140 degrees Fahrenheit." The genteel microbe in the cabin is to be treated with eau de Cologne and a warm bath, while his more sturdy relative in the steerage must be suffocated with fumes of sulphur. Their unequal toughness must be the reason of the distinction, for if there is no difference in their physical constitution, the hot bath for one will be sufficient for the other; and there can be no more occasion to perfume with sulphur the coarse, flannel frock of the peasant girl than there is to "ruin" in the same way the silken dresses of Miss McFlimsey. In the midst of a panic that unbalanced the brains of nearly all the officers whose duty it was to keep their heads level, the fear of a continental pestilence was comically intermingled with alarm for the fate of a velvet cloak, the more precious because it was being smuggled into the country in contempt of Major McKinley and his famous bill. No matter what may be the appearance of the bacillus in a temperature of 140 degrees, he is not dead, but sleeping. Let us quarantine and fumigate against the cholera, but let us not injure "silks and other costly goods."—*M. M. Trumbull, in the Open Court.*

$1 BOOKS OF VOCAL MUSIC.

Song Classics for High Voices.
Vols. 1 and 2. Choicest lyrics of modern times.

SONG CLASSICS FOR LOW VOICES.
(*For mezzo-soprano, contralto, and baritone.*)
In English, German, Italian, and French; the forty best modern songs known to the world.

COLLEGE SONGS for GIRLS.
The first compilation ever made of the songs of Vassar, Smith, Wellesley, and other universities.

CHOICE VOCAL DUETS.
An instantaneous success; thousands of copies already sold. 144 pages.

CHOICE POPULAR ALTO SONGS.
The best collection of contralto songs ever prepared, 33 songs.

Choice Sacred Solos for High Voices.
(*Soprano and Tenor.*)
The finest book of this character ever published. 39 solos.

CHOICE SACRED SOLOS FOR LOW VOICE.
(*Contralto and Baritone.*)
A special compilation of high class devotional songs. 152 pages.

Classic Vocal Gems—Soprano.
31 classical songs, carefully selected.

Classic Vocal Gems—Tenor.
30 classical songs, compiled in one volume.

Classic Vocal Gems—Alto.
33 carefully selected songs, from the best composers.

Classic Vocal Gems—Baritone or Bass.
24 songs, not too difficult, yet high class.

Any book mailed postpaid on receipt of price: Paper, $1.00; Board, $1.25; Cloth Gilt, $2.00.

LYON & HEALY,
Chicago, Ill.

OLIVER DITSON COMPANY, Boston.

A PROPOSAL FOR EVERY LADY IN CHICAGO

and vicinity to make delicious Custard without eggs, with

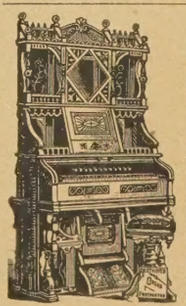
BIRD'S CUSTARD POWDER,

An English table luxury, providing dainties in endless variety, the choicest dishes and the richest custard, without eggs.

A 25c. package will be sufficient to make four pints, which can either be served in dishes or from glasses.

A supply, fresh from England, has just been received by

WHOLESALE:
SPRAGUE, WARNER & CO.....Chicago.
RETAIL:
W. D. CLARK & CO.....3917 Cottage Grove Ave.
GILLESPIE & CO.....Indiana Ave. and 22nd St.
And other leading grocers, Chicago, Ill.



FREE.

Our large 24-page Catalogue, profusely illustrated, full of information on the proper construction of Pianos and Organs. We ship on test trial, ask no cash in advance, sell on instalments, give greater value for the money than any other manufacturer Send for this book at once to BEETHOVEN ORGAN CO., WASHINGTON, N. J. P. O. Box 707.

MONEY made easy Manufacturing Rubber Stamps. Send for Price List of Outfits, to J. F. W. Dorman & Co., 217 East German Street, Baltimore, Md., U. S. A.

FREE TO BOYS AND GIRLS UNDER 18 YEARS OF AGE, A BICYCLE OR A PAIR OF SKATES. NO MONEY REQUIRED. IF YOU WANT ONE SEND YOUR NAME AT ONCE TO STODDART & CO., 25 QUINCY STREET, CHICAGO, ILLINOIS. **BICYCLE**

Church Door Pulpit.

History of the Religion of Israel.

SECOND LECTURE BY F. W. N. HUGENHOLTZ.

FOURTH LESSON.

Samuel, the last of the judges, was a powerful champion of the cause of Jahveh. His influence with the people was strengthened and perpetuated by the order of the Nazirites and the schools of the prophets, founded by him.

The legendary history of Samuel gives proof of the mighty impressions made by him. (The finest features are Elkanah's love for Hannah (1 Sam. 1: 8), her desire to grant her boy to Jahveh (vs. 20 to 28), her pride in making his priestly garments (1 Sam. 2: 18 to 19), and Samuel's early piety (1 Sam. 2: 26; 3: 10). His later character does not exactly correspond to these lovely beginnings.

The reaction against the religion and the morals of the Canaanites was embodied in him (see Knappert, p. 59, 63 to 67). The order of the Nazirites (Nazir dedicated) meant a return to the simplicity of Nomadic times, prompted by aversion to the service of Baal and to the effeminate and luxurious life of the Canaanites. Hence no wine or intoxicating drinks, no other garments than the hide of an animal, no attention to hair and beard. The prophets of Samuel's days were of the same mind. But these lived together in schools, in clubs, in a kind of monastery, under the leadership of a father. Their creed was confined to the double article: "Jahweh is the God of Israel. Israel is the people of Jahweh." They held processions with music and dancing, until the excitement culminated in fanatic ferocity, which prompted them to zealotic incendiarism and murder against the Baal worshipers and all who did not serve Jahweh as they did. (Comp. 1 Sam. 15: 2, 3.) This advancing power of the prophets became a chief factor in Israel, and although venerable in motive, it became dangerous to the political prosperity of Israel on account of the wild fanaticism with which it acted, so that the people began to wish for a king. Forced by circumstances, Samuel at last consented and helped to elect Saul. (In the fable of Jotham (Judges 9) a witty parody has been preserved on royalty). The relation between Saul and Samuel remained friendly, as long as Saul consented to walk in his lead. Saul's moral and intellectual development was not high enough to make his conflict with Samuel similar to the later one between State and Church, though in principle it was the same. Even to Saul Samuel remained the representative of Jahweh (1 Sam. 27: 14). His insanity, when thinking himself forsaken by Jahweh, is proof of the sincerity of his primitively noble nature.

Like Saul, David has magnified the name of Jahweh by warfare. Better than Saul he managed to remain on a friendly footing with the prophets of Jahweh, without being governed by them. Most of his military expeditions were holy wars so-called, in which he treated conquered enemies with unheard-of cruelty, (Moabites crushed under iron thrashing-machines, Ammonites sawn asunder, etc. (2 Sam. 8: 1 to 14). Although his friendship with Jonathan and his reverence for Saul show that he was susceptible of milder emotions, on the other hand, his unrestrained sensual passion which prompted him to the murder of Uriah, in order that the abduction of Bathsheba to his harem might have a better appearance, forcibly assisted in breaking his power and his influence, of which the subsequent efforts of his sons Absalom and Adonijah give abundant proofs. Yet David has always been considered a man of superior piety. But even though we appreciate the religious fervor, with which he brought the ark of the covenant within the walls of Jerusalem (2 Sam. 6: 14), more than that, the pious humility with which he submitted to Nathan's condemnation (2 Sam. 12: 1–7 and 13) still we have another conception of a man after God's heart. Evidently the ark to him is still identical with Jahweh himself. His conception of Jahweh in 1 Sam. 26: 19 is truly repugnant, no less than the entire story in 2 Sam. 21: 1–14.

FIFTH LESSON.

How then has David obtained the reputation of great and tender piety?

This was in the first place a later inference from his exceptional prosperity. Never before or after him had Israel been so great and powerful, and the common conception of the prophets that prosperity was a sign of the favor of Jahveh, as adversity was a token of his wrath, led to the belief that David had been an exceptional favorite with Jahweh, and hence extraordinarily pious.

Among the later Christians, it was however the psalms, attributed to him, which procured him the fame of piety. David remained to live in the memory of his people as the royal singer. In that capacity we first meet him with Saul as the shepherd boy, harp in hand, to drive away the evil spirit which possessed the melancholy king (1 Sam. 16: 23). Later (2 Sam. 1: 19–27), we hear of David chanting a dirge over Saul and Jonathan. So it came about that the collections of pious hymns, which in the course of centuries were formed chiefly for use in the temple services, were adorned with David's princely name, although he probably never sung any but love and war songs. The rabbis of the days of Jesus and of later times added to the psalms the titles, which like all other Bible words, of course, are now considered as words of God. How superficially these titles have been made is evident, for instance, in psalm 51, where we read in verse 20: "Build thou the walls of Jerusalem," notwithstanding David had only just built them, and they were not destroyed until the city was captured by the Babylonians. Not one psalm in the entire collection can be ascribed to David with certainty; most of them date from post-exilian times.

They are, therefore, important for the knowledge of the history of the development of Israel. In psalm 18, partly, one of the oldest, we find Jahweh identified with the thunderstorm, but later (see psalm 104), he is described as the lord and creator of nature. Not everything is beautiful and lofty in these psalms; think of the lengthy and tedious didactic poem, psalm 119, and the highly poetical but terribly revengeful psalm 137. But on the whole their originality, fervor, and deep and quickening pious feeling make them part of whatever is most beautiful in the way of religious hymns. Many of them, as psalms 27, 42, 73, 84, 103, etc., etc., are immortal as truly classical hymns.

We must now stop a moment to consider the form of Hebrew poetry. Rhythm cannot have been absent entirely, because the hymns were almost always accompanied by dance and music, but it is not easy to discover it. Probably each line has two syllables which were emphasized by music and dancing, besides an indefinite number of mute ones. Rhyme is almost a thing unknown. In some places verse division is indicated by a refrain (psalms 42 and 43).

The poetical character is more evident in the words and figures of the poets: *picturesque expressions* (comp. Judges 5: 10, rich and poor; to live—dwell in the land of the living; to be silent: "I lay mine hand upon my mouth," (Job. 40: 4) etc.); *metaphors* (putting the figure instead of the thing depicted, Isaiah 1: 10; Ps. 17: 8); *personifications* (lifeless things represented as persons, Ps. 19: 1, 2; Ps. 114: 4; Isaiah 44; 23); *hyperboles* (strongly magnifying expressions, Ps. 18: 4; Ps. 42: 7). But above all things, we recognize Hebrew poetry from the parallelism of the verse members, expressing one idea in two, sometimes three parallel sentences. This parallelism is either *synonymous* (see Ps. 18: 6–11; Ps. 114; Isaiah 60: 1–3; Job 3: 13 to 25) or *antithetical*, strengthening the thought of the first member by antithesis in the second, (this is especially peculiar to the proverbs (Prov. 10: 1 to 7, 19; 11: 2 to 5), or *supplementary*, explaining the comparison or the figure of the first member in the second. (Hosea 11: 1.) This form has not been chosen arbitrarily, nor is it peculiar to the Hebrews alone. When the heart speaks, it is usually voluble, synonymous. When the intellect speaks, it looks for concise pithy expressions, and shows both sides of the question (antithetical).

This want of binding forms lends to Hebrew poetry more of simplicity and truth, and makes it the common good of the people.

The Hebrews themselves distinguish only two kinds of poetry: the hymn and the proverb, and connected with both a royal name, those of David and Solomon.

SIXTH LESSON.

Solomon, in contrast with Saul and David, is characterized by more of an universalistic tendency. He, too, has probably felt no real difference between Jahweh and the other gods: he erected chapels for Ashtoreth, Chemosh and Milcom, as well as the temple for Jahweh. His more refined education, together with his love of splendor and luxury, made him shun the simplicity and the uncouthness, probably as well the severe moral demands of prophetic Jahwism. He led his people into the great life-stream of the nations, gave them to enjoy the blessings of civilization and world-trade, and in his own governmental policy did not adhere to the views of Saul and David, but rather to those of the Egyptian and Phœnician courts. Hence the beautiful temple which he built for Jahweh could not win for him the love and the support of his contemporaries, the true Jahwists, although in later times his name was glorified by it. (See Knappert, p. 90 and 91-93.)

Notwithstanding this temple has magnified the glory of Jahweh and promoted the development of religious poetry and music by its magnificent cultus, to such an extent that the later prophets became reconciled to it, we can appreciate their original opposition to it. In the oldest code of law, the so-called Book of the Covenant, Exod. 20 to 23, (dating from about this period) we find, Ex. 20: 24, the greatest simplicity recommended in matters of worship, low altars of earth or of unhewn stone. The prophets had judged rightly. The resemblance of the temple of Jerusalem to other so-called heathen ones, gave occasion in later times to its being used by more than one king for other gods.

Moreover the luxury and sense-gratifying magnificence of the temple increased the external worship as well as the influence and the dignity of the priesthood, while with the simplicity of Mosaism the inner and spiritual character of religion was prominent, and hence also the significance of free prophecy.

The division of the kingdom after Solomon's death must therefore be considered as the work of the Jahveh-prophets, who moreover found in the luxury of Solomon's court a good argument with those people, who cared more for their pocketbo than for religion, to enforce their p vate views.

While the books of Samuel cont the history of himself and the t kings anointed by him, Saul a David, we find the history of Solom and succeeding kings in the books Kings. Both of these, Samuel a Kings, date from the Babylonian exi and were written by a prophet prove to how great an extent t prosperity of the people depended their obedience to Jahweh. Her the facts are not always given f from prejudice, as is evident from t opinion concerning both David a Solomon. But on the whole th enable us to find out the true fac even if many times we have to re these between the lines.

SEVENTH LESSON.

Like David as the royal singer, Solomon was kept in remembrance the father of wisdom, who deposit his knowledge of men and of t world in immortal proverbs. H knowledge, unusually great for th times and his quickness in unraveli knots and riddles procured him t fame of wisdom, glorified in the bea tiful story of his dream (1 Kings 5-14). But it was especially the l exclusive tendency of the sages later days, which made them hon Solomon as their royal patron. drawing also from foreign sour they have expanded Israel's horiz and been of practical use.

The book of Proverbs consists several collections, easily recogniza by their titles. The oldest, Chap. to 22: 16, contains much of practi experience in life, which however characteristic of the simple citize rather than of the royal court (com chap. 19: 14, 17: 1, etc.)

The Preacher (Ecclesiastes) betra right at the beginning (1: 12 and 9) that it cannot have been made Solomon. As Solomon was ki until his death, he could never sa "I, the Preacher was king ov Israel," and while he was only t second king at Jerusalem, he cou not speak of "all that were before i in Jerusalem." To the book itself shall refer later on.

At present only a few words abo the *Song of Songs*. According some this is a dramatic representati of the faithful love between two l trothed, Shulammite and her she herd. After having been noticed Solomon, she is demanded for l harem, but declines all inducemen made to her, so that Solomon is fina obliged to let her return to her she herd; in the last scene we find th reunited in their own surroundin According to others it is nothing m than a collection of individual ero poems. However this may be, t glorification of faithful love in t Orient and in those times is edifyi (chap. 8: 6-7.)

It is plain enough that Solom cannot have composed this poem, in it he plays the despicable role seducer. It is perhaps much m logical to suppose that this derisi of a king who was never satisfied w the number of his wives, had origin in an attempt at justifying t revolt of the tribes.

Still more absurd than the ti The Song of Songs, which is So mon's is the allegorical explanati by which it should describe the l of Jahveh for his people or the love Christ for his church, Solomon t representing Jahveh or Christ. T explanation was only an excuse, tc unnecessary, for admitting this er poem into the canon of Holy Scr ures.

SCIENCE respects wisdom, pure simple. Theology respects tradit Philosophy respects "principles. *O. B. Frothingham.*

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William H. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Paganism Surviving in Christianity.*

It is a promising sign of the times to find a believer in the miraculous character of Christianity pointing out the paganism in which it abounds, boldly showing his fellow-believers that baptism is a pagan rite; that the eucharist is a pagan survival; that not only Christmas, Easter and Lent are pagan festivals, but that Sunday itself is such a festival; that Easter-eggs are not symbols of Christ but of the goddess of reproduction; and that the very cross itself is a "phallic symbol." It has generally been supposed hitherto that only the adversary could see such motes in the eyes of Christianity, or at least only that dangerous class of men known as infidels; yet here is a believer, a D. D., undertaking this ungracious task. He hides himself, indeed, behind the utterances of others. Four pages out of every five in his book are quotations from earlier writers who have been bold or blundering enough to show the paganism of Christianity.

It is perhaps a natural inference to suppose that now the believers generally, as far as they are readers, will soon come to see these motes—and others that further study would have revealed to our compiler—and that the next step will be to find the Christianity which is surviving in paganism and adopt it into the true Christianity. Then we shall have the perfect religion at last.

But when all the errors of our present religion have been rejected and all the truths of pagan religions have been adopted by us, it is not quite clear why we should call the result Christianity. For it will not only have no baptism, nor eucharist, nor sacred day, nor cross, but it will not even have any Christ. For the whole idea of a virgin-born God incarnate in man is one of the most pagan of all the pagan ideas of Christianity. Almost every pagan religion had it. But if Christ is left out of Christianity, why is the religion any longer Christian?

But our author does not get so far as that. He would keep Christ. He would keep all of the paganism found inside of the Bible. He would keep that pagan sun-catcher, Joshua, making the sun and moon stand still—explaining it as done to show the pagans that Jehovah was a mightier god than their own deity, the sun-god, not having yet learned apparently that Jehovah was himself a sun-god. He would keep the cosmogony of Genesis and everything else, of course explaining it all to harmonize with his views. And all that is outside of the Bible thus harmonized he would reject as pagan survival; and seemingly he would reject the whole Catholic church as such a survival.

It is not in such a polemic spirit as this that the cause of truth is to be advanced. It is not by calling our own religion Christian and all others pagan that true religion is to be helped on. If our author had mastered Professor Robertson's recent work on the Religion of the Semites, he would have seen that the Jewish religion—the Bible religion—rests on the same basis as all other religions. If it was pagan to worship water or the sun, then the Jews were pagans as well as the gentiles.

This book, then, though a hopeful sign, is not to be commended either for the scholar or for the general reader. It has nothing new for the scholar and it is of little use to any one because its knowledge is wholly undigested. It is an undigested mass of quotations, and not always reliable quotations either. Its chief merit is the tasty and substantial form in which it is published. A. W. G.

*Paganism Surviving in Christianity. By Abram Herbert Lewis, D. D. New York: G. P. Putnam's Sons. $1.75.

SAMUEL D. DAVIES, in the *Poet-Lore* for October, has ventured to speak out, what we hope many have felt who have not spoken out, concerning the infernal character of Dante's *Inferno*. To read anything but the highest poetry and great spiritual insight out of Dante's lines is to lose caste at once, in certain quarters, and to prove one's self not of Brahmin blood. When Charles Eliot Norton boldly Saxonized the title of the first part, and called it HELL instead of *Inferno*, he did much to dispel a sentimental illusion. Literature cannot permanently conceal the atrocities of atrocious doctrines. It is a sign of the times that Dante's "Purgatory" is growing more popular, and that it lends itself more effectively to modern interpretations, but it still remains a discouraging fact that Dante's "Paradise" is a little tedious, even to the elect, and that perhaps seventy-five per cent of Dante's readers enjoy his "Hell" most, and never get much beyond it in their reading of the "Fourteenth Century Poem."

THE *Standard* conducted so fearlessly and devotedly by Louis F. Post, of New York, in the interest of the Single Tax principle, has ceased to exist. Its message, for the present, will be taken up by the *New Earth*, so far as a small monthly can carry the words of a larger weekly. Let no one argue from the death of the *Standard*, the fallacy of its message; but, rather, let them reflect how hard it is for a paper, or a man, with a message and a mission to find the wherewith that makes a stay in this world comfortable, or even possible.

THE October *Cosmopolitan* contains a short article on "The Liberal Tendencies in Europe" by Murat Halstead. He discovers but three statesmen in Europe at the present time, viz., Bismarck, the Pope, and Gladstone, and "all are strengthening the tendencies to liberalism." The final conclusion is, "The statemanship of Europe and America is Liberal, and the future is radiant with the daylight of liberty."

IN these days of many books it is well to remember that the remedy for too many books is one book. He who has no favorite author, no well-thumbed volume on his shelf, who does not love one poem above another and cannot put his finger upon the book, the time and the place, that brought to him enrichment, encouragement or inspiration never to be forgotten, has not yet fairly begun his culture.

PROFESSOR TRIGGS has an interesting article in the October *Poet-Lore* on Robert Browning as the poet of Democracy, in which there is a suggestive comparison of Browning and Whitman. He declares that "The latter is unquestionably the supreme bard of democracy," and further that "Browning is the dramatist of the Whitman principle."

IN the October *Arena* Thomas B. Hughes, D.D., answers Ibn Ishaks article in a previous number on "The Future of Islam," in which there is a great deal more fair play manifested than is customary in controversial articles by D. Ds. The Arabian and the American both exemplify a breadth of view and hospitality of mind most refreshing.

B. O. FLOWER in the *Arena* for October has a good word for Opie Read's novels, the most successful of which, "The Kentucky Colonel," has reached the sale of over 65,000 copies. He says, "Mr. Read writes with a strenuous devotion to truth, his work is verifiable at almost every point." He writes of western or southwestern life.

HON. JAMES G. BLAINE has promised to contribute an article on the political issues of the presidential campaign to the November number of the *North American Review*. Whatever he may say will, without doubt, be read with intense interest. Right or wrong, Mr. Blaine never fails to be interesting.

AFTER reading the editorial in a recent number of this paper by "W. C. G." on Whittier at Ossipee our readers will be glad to read further the illustrated article by Lucy Larcom in the *New England Magazine* for October, entitled, "In the Ossipee Glens."

THE "Wealth of Nations" is within the reach of the humblest laborer who knows how to buy and use a few good books. How large an investment in unperishable riches can such an one make with a five dollar bill.

IF we only exercised half the care over the intellectual diet that we do over the physical, we might have minds worthy the bodies they occupy.

"This book is to me a delightful surprise. I anticipated a somewhat dry, philosophical dissertation on the absurdities of conventional religious thought, treated in the rather popular style of a burlesque on religion, in which, as is so frequently the case in such works, truth is held up to ridicule with error—the wheat condemned with the chaff. In this as well as the general character of the work I find my preconceived impression wholly at fault. The work is in the first place what it purports to be, a tale of adventure; a story containing many more or less spirited adventures on the strange island of Inquirendo; a love story cleverly wrought out, and sufficiently well written to hold the reader's attention to the end. In my judgment it is a stronger piece of fiction, considered as such, than Edward Bellamy's 'Looking Backward,' which at times it reminds one of. The purpose of the work, for it has a purpose, a noble and most praiseworthy aim, is to expose the absurdities of the dogma, the rite, form and ritual of modern Christianity, which has been so lamentably exalted above the spirit of its founder; to show that it is not every one who says 'Lord, Lord,' who shall enter into the Kingdom of God; that lip service is not religion. It is a merciless exposure of Pharisaism and hypocrisy, which Jesus so severly condemned, and which is so prevalent in fashionable Christianity of to-day. It is a good book, and while it will offend many, should be read by all."

The paragraph quoted above is from the ARENA. If you are not satisfied with one opinion, then read what the sapient critics say in this "deadly parallel," and then take your choice:

"A broad burlesque of Christian symbolism. The book fails from the beginning."—Independent.

"A venomous satire."—Hartford Courant.

"A watery book—weak and insipid."—The Church, Philadelphia.

"Grossly and offensively shocking to taste and propriety—stupid and vulgar blasphemy."—Churchman, New York.

"The author—an adventurous Atheist—sees only mockery and sham in the Christian Church and the worship of God."—Brooklyn Eagle.

"Linked foolishness long drawn out."—New Orleans Times-Democrat.

"A curious and repulsive book."—Albany Journal.

"An attack on revealed religion."—N. Y. Times.

"We sympathize with the fear expressed in the 'postface' that the effect upon the world may be pernicious."—Interior, Chicago.

"A singular and unique volume, setting forth the folly of Materialism, and seeking to divest religion of superstitious views and ceremonies."—Zion's Herald.

"An ingenious phantasy, in which while exposing the weakness associated with many forms of religion, the author reverently exalts what he regards as essential truth."—Episcopal Recorder.

"A book with a useful purpose."—Congregationalist.

"The purpose of the book is to elevate the simple truths of Christianity."—Advance, Chicago.

"Not wanting in a spirit of full reverence for the essential truths of God's universe."—Christian Register.

"A sincerely devotional frame of mind is manifested in these pages."—New York Telegram.

"Refreshing as a sight of Beulah land itself."—Hartford Post.

"The author has much graphic power, humor and spirit."—New York Observer.

353 pages. Paper, 50c.; cloth, $1. By mail or at the bookstores.

CHARLES H. KERR & CO., Publishers.

175 DEARBORN STREET, CHICAGO.

Notes from the Field.

Wisconsin Conference.—The Conference of the Unitarian and Independent Societies of Wisconsin held its annual session with the First Unitarian Church of Milwaukee, October 3–5. The Conference was opened Monday evening by a sermon by Rev. J. T. Sunderland, of Ann Arbor, Mich., showing how the soul cries after God, and closed Wednesday evening by a sermon by Rev. Sophie Gibb, of Janesville—"The Kingdom of God is Within You." Tuesday was occupied by an address by the president, Hon. H. M. Lewis, of Madison; Reports on Postoffice Mission Work, by Mrs. Minnie S. Savage, Cooksville, and on General Work, by Rev. T. B. Forbush and Rev. F. L. Hosmer, of Chicago; Paper, "Am I a Sinner," by Rev. T. G. Owen, Neillsville, in which the writer claimed that sin, so-called, is a maladjustment in our environment; Paper, "Sunday-school Work," Rev. Lloyd Skinner, Eau Claire.

—In the evening a platform meeting in which Rev. J. F. Schindler (Universalist), of Racine, showed that religion was not destroyed but enriched by the new interpretation of Inspiration and Revelation; Rev. T. B. Forbush, Chicago, by the new interpretation of Christianity; Rev. H. D. Stevens, Menomonie, by the new interpretation of Man, and Rev. F. L. Hosmer, Chicago, by the new interpretation of God.

—Wednesday morning reports of committees, election of officers and papers and discussions occupied the session.

—A paper on "Church Organization," claiming that the liberal church needed a more vigorous organization if it is to do effective work, was presented by Rev. W. F. Place, Arcadia.

—A paper was given by Rev. H. D. Stevens, Menomonie, on the "Sunday Service," asking for more music in the service and that the evening service be educational. Mrs. Aubertine Woodward Moore, of Madison, gave a paper on "Church Music," urging the importance of music in the service, that the character of both words and music be of high order, and that the sentiment be in harmony with our teachings. The paper was full of historical information.

—Several visiting ministers, Rev. Mr. Root, of Grand Haven, Michigan; Rev. J. F. Schindler, (Universalist); Rev. Mr. Miller, (Universalist), and Rev. Mr. Gibb, (Universalist), took part in the discussions and added much to the interest of the meetings. Resolutions in favor of opening the World's Fair on Sunday; of the separation of our Public Schools from politics and religion; of holding the National Conference in Chicago in 1893, in connection with the Congress of Churches; in commemoration of George William Curtis, John G. Whittier and Ernest Renan; of good will to the Universalists of the state, and thanks to the Milwaukee press for full and kindly notice of our meetings, and to the Milwaukee church for its generous hospitality, were unanimously adopted. The officers elect are:

President, Hon. H. M. Lewis, Madison; first vice-president, Rev. H. D. Stevens, Menomonie; second vice-president, Mrs. E. P. Ellis, Milwaukee; secretary, Rev. W. F. Place, Arcadia; treasurer, Ransom Jackson, Baraboo.

An interesting item was a pledge of $200 from the Milwaukee church, $100 from the Menomonie church and $50 from the Madison church for the support of an inter-state missionary to be employed jointly by the Wisconsin and Minnesota Conferences. The June session will be held at Menomonie.

W. F. P., *Secretary.*

Keokuk, Iowa.—The Iowa Association of Unitarian and other Independent Churches has issued the program for its meeting in Keokuk, November 15–17. On Tuesday evening, November 15, this Conference will open with an address of welcome by J. H. Anderson, of Keokuk, to which G. S. Garfield, of Humboldt, will respond. Rev. Elinor Gordon will preach the sermon. On Wednesday the morning meeting will be led by Rev. Florence L. Pierce, of Decorah. Various reports will follow. In the afternoon there will be a "Sermon Symposium," in which Rev. Leon Harvey will tell of "The Origin of the Sermon"; Rev. J. H. Palmer, of "How I Write my Sermons"; Hon. Chas. A. Bishop, of Des Moines, of "The Ideal Sermon"; and Mrs. S. F. Lynn, of Sioux City, of "How I Hear and Practice the Sermon." Rev. R. B. Marsh, of Peoria, will give a paper upon "Ethics the Only Basis of Religion." A reception will take place at 5 o'clock, and Rev. F. L. Hosmer will preach in the evening. On Thursday Rev. Mary E. Safford will lead the morning meeting. A business session will follow, and after this a paper upon "The Attitude of Unitarian Christianity Towards the Bible and Jesus Christ," will be given by Rev. C. E. Perkins, of Iowa City. Rev. U. G. B. Pierce, of Decorah, will lead in the discussion. Thursday afternoon will be given to the commemoration of the late George William Curtis, as follows: As an Author, by Rev. Arthur M. Judy; His Work for Equal Rights, by Rev. Mary E. Safford; The Journalist and Civil-Service Reformer, by Hon. Samuel Clark, of Keokuk; His Moral and Religious Work, by Rev. T. B. Forbush. Rev. W. W. Fenn will preach in the evening. To all who shall attend the Conference, the members of the Unitarian Society of Keokuk cordially offer the hospitality of their homes. Guests will report at the church on arrival.

Decorah, Iowa.—The work at Decorah continues to grow in interest. The prejudice against Unity church is gradually wearing away. The number of students at Decorah makes the place a good missionary center. As they go out into the world they carry with them some of these liberal thoughts which they will scatter here and there. So the work spreads.

—The Women's Council, which is to meet at Decorah November 1–3, will furnish just the needed impetus to thought. Those who are anxious to enter the liberal church, but have had their minds poisoned by disparaging remarks as to the character and standing of the constituency, will be reassured by meeting the noble men and women whom this Council will call together. As Decorah is the only Unitarian church in north-eastern Iowa, it is very important that the work be well established. There are other openings near here, and it is hoped that men and women from these places will come to the Council and present their needs, and receive help. The program promises to be helpful, and one cannot well afford to miss the contact and fellowship gained at these meetings. The members of Unity Church extend a cordial invitation and offer the hospitality of their homes to all those who may wish to attend.

—The literary society is just organized under the appropriate name of Columbus Club. The work promises to be exceedingly interesting. The World's Fair, with its architecture, its exhibits, its scope and its ethical and educational significance, furnishes the solid work of the society. The meetings will be varied with lectures illustrated by magic lantern views of the grounds and by timely sermons on the thought-side of the Fair. Dickens will furnish the spice and amusement for the meetings. Several of his works, beginning with David Copperfield, will be taken up in a critical manner. These novels will furnish excellent character sketches, besides affording an opportunity for dramatic performances.

—On September 18, Mrs. Pierce gave a short address upon G. W. Curtis; September 25 there was a Whittier Memorial meeting. The exercises consisted of responses from Whittier's poems, arranged for the occasion by Mr. Pierce, selections from the poet by the choir, recitations and quotations by the younger members, and an address by the minister, Mr. Pierce, upon Whittier and his Message. A life-size picture of the poet was also presented to the church.

—The Sunday-school has taken up the six-years' course and is pursuing the course of lessons given in UNITY. This furnishes an extra motive for the members to subscribe for this little paper, and it is hoped the lessons will continue.

Boston.—The Year Book of the First Church in Boston is before us, showing many and manifold are the good works to which the earnest and faithful lend a hand. Green Harbor, Mass., Plainfield, N. J., Industrial School at Montana, Beatrice, Neb., and Assani, India, were all helped by the Branch Alliance. Ten boxes of miscellaneous literature were sent to as many different places; "Country-Week" Committee, co-operating with central committee at Boylston street, sent ninety-two children among the fields and flowers.

—Eight women have cause for thankfulness because of the bed supported by this church, and in addition to the amount usually contributed, $1,500 was given toward the building fund of the new Free Hospital. Seven scholarships have found their way to Hampton Institute. Working-Girls' Home, started last October, has proven valuable so far, and the Winthrop Club and North End Union are both doing grand work to help and save those whose lives are surrounded by deadly temptations.

—The annual meeting of the Sunday School Society just held in Portland, Me., will give a new impetus to the discipline, instruction and financial vigor of our schools.

—The Unitarian club will hold its first autumnal meeting at the "Hotel Vendome." Topic of addresses "Columbus," speakers, John Fiske, Prof. Winslow Upton, and Rev. E. E. Hale.

—Sunday School Harvest Festivals are now in vogue, the complementary feature of which often is a fruit donation to some charity.

—Rev. Francis Tiffany is about starting to visit his Indian school in Montana.

Minneapolis, Minn.—We print the following communication by request:

The Swedish Unitarian Church of Minneapolis, which now has existed for several years, is at present engaged in a hard battle for its existence. Few people realize how many difficulties assail a missionary among foreigners, most of whom are poor and often are obliged to sacrifice their last dollar, or, if they have nothing to give, witness the death of the cause they love. Strong efforts are now making to raise a building fund, for the people realize that the movement will succeed much better if they have their own church. For this purpose a fair will be held at Labor Temple in Minneapolis, October 20–24 and contributions will be solicited in the city.

—If there are any friends outside of Minneapolis and St. Paul who would remember the Swedish Unitarian Church, their contributions, however small, will be thankfully received and accounted for by any of the following persons: E. Miller, 1800 Franklin Ave. S.; Frank A. Clawson, 2926 Harriet Ave.; Emma Wilson, 3 Eastman Ave, Minneapolis, Minn., who are members of the Board of Trustees.

W. W. U. C.—The first regular meeting this season of the Branch of the W. W. U. C. was held at Hinsdale in the Unitarian Church. A car filled with visitors left the city, and were most royally entertained by the Hinsdale ladies. In addition to routine business transacted Mrs. Reed made an appeal for the following books; "Breadwinners and Bond Holders," "George on Free Trade," and "Ten Men from Money Island." Any one willing to pass these books along to those not able to buy can leave them at Headquarters. Mrs. Sayward of Evanston gave an interesting and encouraging account of the new Unitarian Society started in their town and of one of their novel methods of raising money for a hoped for church. Mrs. Temple reported the action taken by the committee on raising funds for the Geneva parsonage. A generous sum not yet completed will be sent. A clear and comprehensive paper by Miss Juniata Stafford on Ethical Culture was the feature of the day. It elicited much comment and stimulated thought not all of it in harmony with the paper. Mr. Gould participated in the debate.

Quincy, Ill.—The Unity Club issues its year's program in a neat pamphlet of ten pages. This includes (1) The Social Section, under the direction of Mrs. Charles Dimmick, with its seven entertainment evenings during the year; (2) The Literary Section, (Poetry), under direction of Mrs. Anna B. McMahan, with its seven evenings devoted to the drama of Macbeth; (3) The Social Science Section, under direction of Rev. C. F. Bradley, with its seven evenings given to the discussion of social and economic problems; (4) The Literary Section, (Fiction), under direction of Mrs. A. L. Parker, with eight evenings given to the study of Daniel Deronda. A course of three lectures is announced for the winter: (1) "How I went to the Centennial, and How I am going to the World's Fair," by Rev. J. Ll. Jones; (2) "Semitic Culture," by Rev. Dr. Emil G. Hirsch; (3) (subject to be announced), Henry D. Lloyd, of Winnetka.

Bowdle, S. Dakota.—The *Pioneer* reports with favorable comments a meeting in the Bowdle Congregational church at which Rev. Helen G. Putman, of Jamestown, N. Dak., and Rev. D. R. Tomlin, (Congregationalist), of Redfield, both took part and spoke from their different points of view. The *Pioneer*, commending the manner of both preachers in presenting their beliefs, adds: "It surely marks an era in religious work in Bowdle, and gives assurance that if a more fraternal spirit could prevail, with less cant and dogma among the different sects, society here, and elsewhere, would be the better for it." Miss Putman preached a sermon upon "The Mystery of Life" in the same church on another evening.

"The Whole world pays tribute to the merits of "Garland" Stoves and Ranges.

FIRST STEPS IN PHILOSOPHY

(Physical and Ethical)

By WILLIAM MACKINTIRE SALTER.

An unpretentious but serviceable and thorough volume on the physical and ethical sides of philosophical truth. The writer, Mr. W. M. Salter, is an ethical teacher in Philadelphia and also the author of a bright volume entitled, "Ethical Religion." This volume presents an examination into two fundamental conceptions, matter and duty. It is the fruit of the author's own thinking and is in some respects an outline of his ethical teaching....The work is valuable because it indicates the tendencies of the thinking of one of the clearest-headed ethical teachers and writers in the country....No student of moral philosophy can afford to ignore it.—Boston Herald.

Cloth, 16mo., 156 pages, $1.00 postpaid.
CHARLES H. KERR & CO., PUBLISHERS.
175 Dearborn St., Chicago.

JUST ISSUED

Natural Religion

in sermons: by JAMES VILA BLAKE, author of "Poems," "Essays," "St. Solifer," "Legends from Storyland," etc. Cloth, 12mo, paper label. $1.00 postpaid.
CHARLES H. KERR & CO., Publishers.
175 Dearborn St., Chicago.

AGENTS WANTED ON SALARY

or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making $50 per week. Monroe Eraser Mf'g Co., X 401 La Crosse, Wis.

Your druggist does not spread his plasters or gelatine-coat his pills. He knows that such work is better done in a factory.

Some try to make an Emulsion of cod-liver oil; but they cannot make one like Scott's Emulsion—they'll find it out some day.

There is no secret in what it is made of; there is a knack in making it. That knack is Scott's Emulsion.

There is a book on CAREFUL LIVING that you ought to read. Shall we send it? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1. 49

BOOKS OF RELIGION AND SCIENCE

Our Heredity from God.—Lecture on Evolution. By E. P. Powell. Cloth, 12mo, 41 pages, $1 75.

It comes nearer being the hand-book of evolution adapted to those who not only are looking for a clear summary of the evidences of evolution in the physical world, but are anxious to know its bearings upon morals and religion, than any book we know of.—*Unity, Chicago.*

Altogether the book is the most cogent, candid and absorbingly interesting of the many discussions of this momentous doctrine, by a thinker who both sees and states clearly its tremendous import.—*Chicago Times.*

Liberty and Life.—Seventeen discourses on the applications of scientific truth to morals and religion. By E. P. Powell. 12mo, 2 pages, cloth, $1.00; paper, 50 cents.

Strong, even, bold essays on ethical and religious subjects. They are the work of a man of vigorous intellect, who has studied the doctrine of evolution long and carefully, and has not found it necessary to abandon all his old reverences. The discourses are full of interest to the casual reader by reason of the fund of anecdote and biographical citation, and to the seeker for religious and moral truth they offer many helps.—*Literary World.*

The Evolution of Immortality.—Suggestions of an individual immortality based upon our organic and life history. By C. T. Stockwell. Third edition, with appendix. Cloth, 12mo, 104 pages, 60 cents.

A thoughtful little book, which considers the growth of human being from embryological and ceases life up to the origin and evolution of consciousness, and, noting at every step the anticipation of the next, is justified in looking forward in the same line from the present point. It is worth reading.—*Atlantic Monthly.*

Religion and Science as Allies, Similarities of Scientific and Religious Knowledge. By James Thompson Bixby, Ph. D. Paper, 12mo, 226 pages, 30 cents. Cloth, 50 cents.

The best book published on the relations of Science and Religion.—*Christian Union.*

We have felt much gratification in the perusal of Mr. Bixby's argument. It is written in a highly commendable spirit and with a good general knowledge and appreciation of philosophic data and its suggestions will be found to be by no means one of its least important merits.—*New York Times.*

The Unending Genesis; or Creation Ever Present. By Henry M. Simmons. Paper, square 18mo, 111 pages, 25 cents.

Here the story of the creation is told in a reverential, loving spirit, showing clearly how evolution has been going on for hundreds of centuries, must still go on, and proving also how one controlling power works through all, with a perfect and beautiful mathematical precision.—*Unity.*

Evolution and Christianity.—Study. By J. C. F. Grumbine. Cloth, sq 18mo, 75 pages, 30 cents.

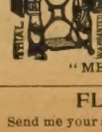
Mr. Grumbine's statements are sound and to the point. His book is the fruit of wide reading and investigation. It is a helpful one, is thoroughly interesting reading, and its presentation of the relation between evolution and Christianity includes many valuable thought.—*Buffalo Express.*

The God of Science.—By Francis Ellingwood Abbot. Paper, 8vo, 16 pages, 10 cents.

Evolution in its Relations to Evangelical Religion.—By B. F. Underwood. Paper, 24mo, 21 pages, 5 cents.

Any of the books named above will be mailed on receipt of price. Write for catalogue. Address

CHARLES H. KERR & CO., Publishers
175 Dearborn St., Chicago.



THIS MACHINE $

You can give this elegant machine a thorough test before sending us one cent. TRIAL FREE. All attachments free. Every machine warranted 5 years. For catalog, full particulars, etc., cut this adv. out and send to us to-day. ALVAN RFG. CO., Dept. C 136 Chicago.

"MENTION THIS PAPER."

FLOWER LOVERS.

Send me your address for something new.
H. R. VAN EPS, Peoria

The Home.

Helps to High Living.

Sun.—The peace which Christ felt and bequeathed was the result of *trust*, no less than toil.

Mon.—Weak reliance on outward occasions and influences for moral improvement is always ineffectual.

Tues.—Our present ideal is God's past reality.

Wed.—The canker of too long a comfort will eat out the whole religion of our hearts.

Thurs.—Blessed are they that, turning an eye within, can discern and interpret it betimes.

Fri.—All true religion is a sense of want.

Sat.—Scarcely does a moment elapse before the cast-off structure of plant or animal is put in requisition for some new purpose.

—*James Martineau.*

The Story of the Wonderful Glass.

This is the story of a little boy who was very much beloved by an old man; and the old man gave him one day a glass which had a very strange peculiarity. You have seen a telescope. This was not shaped like a telescope. It was shaped like one of those magnifying glasses, you know, that you sometimes see lying on a table, and when you look at a photograph through it, it is magnified, and you see it very much larger than when you look at it without the glass. But this glass, though it was shaped like one of those, had the peculiarity of the telescope, only it saw far, not in space, but in time.

The strange thing about this glass was, if you had a seed, for instance, and did not know what it was the seed of, if you put it under the glass and looked at it you would see, under the glass, the flower or the tree that that seed was going to become. It was a telescope that looked, not out into space, but out into time; and it showed the results of things. It showed what things were going to become. And the boy had a great deal of fun with the glass. He used to look at seeds with it, and he used to look at animals with it. And there was one strange thing about that glass. This was a great many years ago, and you will not understand the meaning of this now, but you will by and by. As he looked at animals through it, he saw very dimly what seemed to be something like a human form, and he did not at all understand what that meant. Every animal that he looked at seemed to show some trace of the human form. He could not understand what in the world that might mean, and men have not found out what that vision of his meant until very recently; but now we know, and when you get older you will find out.

And there was another peculiarity about this glass. And that was if you wrote on a piece of paper any course of action you proposed to take and then looked at it through the glass you saw the outcome of that. At last the boy made up his mind that he wanted to have a good time. He was sick to death of what he was doing. He said, "I am going to have a good time. I know the thing is making me uncomfortable. It is that I have to get lessons. I am not going to study any more."

But it occurred to him that it might be well for him to try the wonderful glass. So he wrote on a piece of paper, "No study," put it under his glass and looked at it. He saw a company of men talking together very earnestly. They were all very much interested, and they were enjoining themselves exceedingly. But outside of the group there was another man who seemed to be very uncomfortable. He could not join in the conversation. He seemed altogether out of place and disgusted with himself. And as the boy looked very closely through the glass he saw that the man who was out apart from the company was himself. And he said, "I see now what this means. It means, if I do not study, when I grow up I shall not be able to talk with men. I shall be forced to live a lonely sort of life, and shall not have any intellectual companionship. This is not what I want." And he crumpled up his paper and threw it away, determining that if he was going to have a good time he was not going to have it in that way.

After a while another idea came to him, "What is it now that makes me so miserable and keeps me from having a good time? I know just what it is. It is because I have to work. I am not going to do any more work. I am going to declare that I will not do another stroke of work as long as I live. But stop a moment. I will use this wonderful glass." So he wrote on a piece of paper, "No work," put that under his glass, and then saw—why, yes, it was a man, but it did n't look very much like a man — a poor, woe-begone looking creature, all rags and dirt. It was a tramp. And he said, "Is that what it means, that if I do not do any more work that is what will become of me, —that I shall be a miserable, wretched tramp? That is not the way to have a good time." So he crumpled up that piece of paper and threw it away.

After a while another idea came to him, "Yes, it is because I have to mind, that I am so miserable. I will not obey. I will have my own way and do what I please. Then I shall have a good time." But he had learned to use that wonderful glass, and he wrote "Disobedience," and put that under his glass and looked at it. Well, if I told you just what he saw you would say this was a Sunday-school book story, but the thing he actually saw was this: He saw a man in a little room that was not at all agreeable, and the door had iron bars where the panes of glass ought to be. And he said, "Well, if it means that if I make up my mind never to obey anybody, and to have my own way, that I am coming to that, then that is not the way for me to have a good time."

And he tried every way that he could think of to have a good time, and he found no one of those ways would give it to him. And he went back to the old man, who was still living, and said to him, "Here, take your glass, I don't want it any more. That glass has made it clear to me that there is no way in the world that I can have a good time, and I have got to drudge on." The old man said, "Have you found that out?" And he took a piece of paper and wrote on it three words, and then put the paper under the glass, and said to the boy, "Now look."

And the boy looked. I will not tell you what he saw there, but he said, "There, that is what I want. That would be having a good time, really. That is it. What have you written on that piece of paper?" The old man took it from under the glass and handed it to him, and he saw three words written on it: "Study, work, faithfulness." So he found to his absolute amazement that the way he thought he could have a good time was the very way he could not have a good time; and the very things he thought were keeping him from having a good time were just the things that would bring it to him. And in his delight he dropped the wonderful glass, and it broke in pieces; and there never was another glass like it made, and there never will be another glass like it made.

But there was one curious thing about it. You know Hans Christian Anderson has a story about a glass which distorted everything that you looked at through it, and that glass was broken, and the pieces of glass flew into the eyes of the people of the earth, and every one who got one of those pieces of glass in his eye saw everything awry and distorted.

Well, curiously enough, this wonderful glass that the boy used so many years ago was broken, but a little piece of that glass has been in every boy and girl that has been born. I have a piece of it in me. You have a piece of it in you. It needs rubbing up. It needs polishing. It needs using. But there it is, a little piece of that wonderful glass. And I shall not tell you what we call it, but leave you to guess at that for yourselves.—*Extract from address at children's Mission, Boston, by W. W. Fenn.*

The Sunday-School.

History of the Religion of Israel.

Fifth Lesson.

Hebrew Poetry.—Why are the Psalms called David's.

How has David, whose character and religion we spoke of last Sunday, obtained the reputation of exemplary piety? Had David's political success anything to do with it? (See Gannett 7, B. f. L., II. 66 to 69.) On what grounds has he been called the royal singer? Is there any real value in the titles of the psalms? What can Ps. 51: 20 teach us in this respect? Can the psalms give us an insight into the religious development of Israel? Can all these psalms boast of a high poetic or religious significance? Why have they been so beloved by Jews and Christians of all centuries? Let every one name and read some of the finest he remembers.

Is there any rhythm in Hebrew poetry? How about rhyme and refrains? Do you remember some picturesque expressions? some fine metaphors, personifications, hyperboles, etc.?

What do we understand by the parallelism of Hebrew poetry? What kinds of parallelism can be easily distinguished? Can you give instances of synonymous and antithetical parallelism? Why is this form a universal characteristic of primitive poetry? What is its attractiveness? (See for answers and Bible-quotations the lecture in UNITY for Oct. 13.

FOR THE YOUNGER CLASSES.

Two different traditions tell in what way Saul became acquainted with David. In 1 Samuel. 16: 14 to 23, we find a picture of David as a harp player. The power music has in repelling a bad humor does not last long. Do you know a better power? Another tradition is found in 1 Samuel 17, which in verse 58 contradicts the former. But in itself this Goliath is a strong picture of the fate every braggart merits.

Did you ever know a nobler friendship than that which Jonathan, the son of Saul, exhibited toward David? (1 Sam. 18: 1 to 4; 19: 1, 4, 7; 20; 23: 14 to 18.) David did not render to Saul evil for evil (1 Sam. 24: 1 to 7) and held him in high honor even after his death. (2 Sam. 1: 1 to 16.)

Now Saul was dead a civil war came up, as David's tribe, the tribe of Juda, elected him king, while the other tribes remained faithful to the house of Saul. Tell some details of this war (2 Sam. 2: 12; 3: 1; 21: 39) also mentioning David's weakness concerning Joab.

David's religion was in our eyes primitive and horrible, he honors the ark as if it were God himself. (2 Sam. 6: 12 to 15.) He sacrifies to Jahweh seven sons of Saul in order to stop a famine. (2 Sam. 21: 2-14, Knappert p. 85, 86.)

But he did know no better and if we reflect how often people are ashamed of showing their religious feelings, we cannot but admire the simplicity and frankness, with which he revered his God in his way, and did not care whether the Queen despised him for it. (2 Sam. 6: 14 to 22.)

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

(Tasteless—Effectual.)

For Sick-Headache, Impaired Digestion, Liver Disorders and Female Ailments.

Renowned all over the World.

Covered with a Tasteless & Soluble Coating.

Ask for Beecham's and take no others. Made at St. Helens, England. Sold by druggists and dealers. Price 25 cents a box. New York Depot, 365 Canal St.

1317

CURED

"About seven or eight months ago I was attacked by a cough, and at once began to take a medicine much advertised as an expectorant, and continued using it until I had taken about six bottles. Instead of giving me relief, it only made me worse. I tried several other remedies, but all in vain, and I don't think I had three whole nights' rest during my illness. I began to think that

Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt to act, sure to cure

$30 TO $50 A WEEK

I WANT an honest, earnest man or woman in every county to take the sole agency for an article that is needed in every home and indispensable in every office. SELLS AT SIGHT, in town or country. You can make $700 in three months, introducing it, after which it will bring you a steady income. Splendid opening for the right person. Don't lose a moment. Good jobs are scarce and soon taken. Write at once to J. W. JONES, Manager, Springfield, Ohio.

CLEARANCE SALE

of Slightly Damaged Books.

The books in this list are slightly imperfect as to their covers, being either somewhat soiled, or torn or otherwise defaced so as not to be salable for perfect copies. They are, however, in good condition for all practical purposes, and are offered to UNITY readers, postpaid, at a great reduction from retail prices. Our supply of most of these damaged books is limited to a very few copies, and orders must be sent within ten days from the date of this advertisement to make sure of all that are advertised.

Liberty and Life, paper. Retail 50 cents, net 25 cents,

The Genius of Galilee, paper. Retail 50 cents, net 25 cents.

John Auburntop, Novelist, paper. Retail 50 cents, net 25 cents.

St. Solifer, with Other Worthies and Unworthies; paper. Retail 50 cents, net 25 cents. The same in cloth, retail $1.00, net 60 cents.

The Auroraphone, paper. Retail 50 cents, net 25 cents. Cloth, retail $1.00, net 60 cents.

An Ounce of Prevention, paper. Retail 50 cents, net 25 cents.

History of the Arguments for the Existence of God, paper. Retail 50 cents, net 30 cents.

Address

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

Free Homes WHERE THEY ARE.

25 Cents a Year for an Illustrated Agricultural Paper, giving information of all U. S. Gov't. Lands, also giving descriptions of every State and Territory. In valuable to Home Seekers. Clubs with all Papers and Magazines, saving subscribers money. Thousands of Books and useful articles at low prices. Sample Copy and Clubbing Catalogues sent for 10 Cents. Address THE WESTERN WORLD, Chicago, Ill.

UNITY SUNDAY CIRCLES

in hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. Songs of Faith, Hope and Charity, set to old tunes; 51 Hymns with music. Love to God and Love to Man; 47 songs adapted to "Gospel" tunes. Responsive Services with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight *Choral Responsive Services* added—a complete little service book—for 15 cents; $1.50 per dozen.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

Publisher's Notes.

We give below the titles and prices of a few of our recent publications which are to be seen at the leading bookstores. A full stock of our books is carried in New York by the Humboldt Publishing Company, 19 Astor Place, and eastern dealers may often be able to obtain our books with less delay by ordering from them. We allow liberal discounts to the trade, and booksellers can always get our books on short notice, if they do not have them already in stock.

First Steps in Philosophy. By William Mackintire Salter. Cloth, $1.00.

The Dial, Chicago's masterly literary magazine, in a note which we quoted in full last week, says of this book, "The method is entirely scientific and thorough, yet so simple as to language and illustration that the word 'philosophy' seems robbed of the abstruseness with which it is commonly associated."

Liberty and Life.—Seventeen discourses on the applications of scientific truth to morals and religion. By E. P. Powell, 12mo, 208 pages, cloth, $1.00; paper, 50 cents.

We have just issued in popular form the third thousand of this remarkable book of sermons. Mr. Powell sets forth in a constructive way the religion that accepts and works upon the results reached by science, while at the same time he handles folly and superstition without gloves everywhere, even when they are put forth in the name of religion. An entertaining notice of the second edition of this book was published in *Light,* of Worcester, Mass., from which we quote, "LIBERTY AND LIFE is intensely virile. There is enough of energy and strength in it for half a dozen books, and the reader who follows it closely will find some of the author's spirit and intensity transferred to himself. It is a book that elevates and inspires."

The Last Tenet Imposed upon the Khan of Tomathoz. By Hudor Genone. Illustrated by Louis M. Glackens. Cloth, $1.25; paper, 50 cents.

Two entertaining reviews of this book are given in the advertisement on this page. One peculiarity of Hudor Genone is found in the fact that his books usually call out either cordial praise or vigorous denunciation from reviewers. This has been shown in the notices of "The Last Tenet" which have come to the publishers, and still more in the author's earlier book, "Inquirendo Island."

Inquirendo Island. By Hudor Genone. A clever story of love and adventure on a strange island, where the one sacred book is the Arithmetic. Paper, 353 pages, 50 cents; cloth, $1.00.

The editor of the *Arena* calls this "a delightful surprise, a stronger piece of fiction than 'Looking Backward,' a good book, which while it will offend many, should be read by all." The *Churchman* on the other hand calls it "grossly and offensively shocking to taste and propriety, stupid and vulgar blasphemy." Each of these opinions may be confirmed by a dozen others, so that the only safe way for the reader to determine the merits of the book is to buy it and read for himself.

Blessed be Drudgery. A sermon by W. C. Gannett. Edition from new plates, with white hand-made paper cover. 10 cents.

This sermon, which is the first in the collection entitled "The Faith that Makes Faithful," has reached in its various editions a circulation of over seventy thousand copies, or probably, if the unauthorized English editions are included, over one hundred thousand copies. It has been welcomed not only by those of liberal faith but by the orthodox as well. Witness the following quotation from the *Church Press,* Episcopal. "The sermon on BLESSED BE DRUDGERY is so full of helpful comfort, it plucks the sting from so many of humanity's pains and complaints, it is pervaded by such a cooling breeze, that one rising from its perusal is sure to join in the author's exordium, 'Blessed be Drudgery'—the secret of all culture."

Lessons From the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons by Rufus Leighton. 12mo, 430 pages, cloth, $1.25; paper, 50 cents.

This religious classic, originally issued in expensive form and for some time out of print, is now published in a handsome library edition with gilt top and paper label at $1.25, and in a popular paper edition with a portrait of Parker on the cover for only 50 cents. The cloth edition contains one of the best portraits of Parker extant, a fine steel engraving.

A full catalogue of our books including additional notices of these mentioned will be mailed to any address on application.

CHARLES H. KERR & Co., Publishers,
175 Dearborn St., Chicago.

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

THE SOUTH BY DAYLIGHT.

A Special Half-Rate Excursion via the Illinois Central, Oct. 25th.

The Illinois Central will run on the above date from points on its lines in Illinois and Wisconsin, a *Special Excursion south for land seekers and others, around a loop of unsurpassed territory,* viz.: from Northern starting points south via Memphis and Vicksburg to New Orleans, and return north via Jackson, Miss., and Jackson, Tenn.; the trip from Memphis to New Orleans to be made over the L., N.-O. & T. Ry. entirely by daylight, with several stops en route, during which excursionists will be received with true southern hospitality and special facilities offered for investigating that region. Through tourist sleeping cars will run to New Orleans, running from Dubuque, through Illinois via Freeport, Mendota, La Salle, Bloomington and Centralia; excursionists via Chicago or other points not otherwise connecting with these through sleeping cars, to take them at Centralia, at 8:55 p. m., Oct. 25th. One fare for the round trip; but 75 cts. per day for a double berth in the sleeping car. For reservations, inclose $3.75, covering the trip to New Orleans, and address Mr. J. F. MERRY, Ass't Gen'l Pass. Agent, I. C. R. R., Manchester, Ia. For an illustrated circular, giving full particulars, and for specific rates to points south on Oct. 25th, apply to your home ticket agent, or address, F. B. BOWES, Gen'l Nor. Pass. Agent, I. C. R. R., 194 Clark St., Chicago.

ROGER HUNT.

By CELIA PARKER WOOLLEY.

A very careful and well wrought out portrayal of the soul and life of an egoist. Mrs. Woolley's story adds another and very attractive chapter to the sound and wholesome discussion of the relations between men and women.—*The Christian Union.*

One thing the writer has done with the utmost skill—she has taken for her *motif* conditions which, with the slightest touch of coarseness, would have repelled the better portion of her readers,—handled as it is here, no thought of impurity enters.—*Toledo Blade.*

One of the very best of the many superior novels that Houghton, Mifflin & Co. have recently published.—*Buffalo Courier.*

Mrs. Woolley's third novel shows a distinct advance in thoughtfulness and power of portraiture over its predecessors.—*The Literary World.*

One volume, cloth, 16mo, price $1.25. Mailed to any address on receipt of price, by

CHARLES H. KERR & Co., Publishers,
175 Dearborn St., Chicago.

BEECHAM'S PILLS cure Billious and Nervous Ills.

ONE DOLLAR
EVERY HOUR

is easily made by any one of either sex in any part of the country, who is willing to work industriously at the employment which we furnish. We fit you out complete, so you may give the business a trial without expense to yourself. Write and see. H. HALLETT & CO., Box, 1750, Portland Me.

A SLUMBER SONG.

By Nina Lilian Morgan.

Beautiful cloth, postpaid - - - - - $1 10
Holiday binding, white and gold - - - 1 35

"A book mothers can gladly place in the hands of thoughtful and aspiring daughters."—*Elizabeth Boynton Harbert.*

LILY PUBLISHING HOUSE.
161 La Salle Street, Chicago

ALUMINUM SOUVENIR

Charm (dime size) with the Lord's Prayer coined in smallest characters, and strung on blue silk ribbon, sent free to any one sending 10 cents for sample copy of The St. Louis Magazine. Aluminum is the wonderful new metal, bright as silver, light as wood, strong as steel, will not tarnish. St. Louis Magazine, 901 Olive St., St. Louis, Mo.

POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principa

OUTLINE STUDIES in HOLMES, BRYANT, WHITTIER. 10 cts. mailed.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

The Last Tenet

Imposed Upon the Khan of Tomathoz, by Hudor Genone, published by Charles H. Kerr & Co., Chicago, is a clever satirical story wherein, in the fantastic garb of an oriental story, many of the absurdities of our particular form of civilization are mercilessly ridiculed. The Khan is on the point of beheading his vizier for some trivial offense, when he is "converted" to Christianity by two monks, and in the course of initiation is instructed that he must forgive offenses "seventy times seven." He is hugely crestfallen, and the vizier, knowing of the conversion, has him at his mercy, and proceeds to bully him in fine style. But the Khan resorts to arithmetic, keeps tally of and records every offense committed by the vizier and also by a chief wife of whom he is tired, forgiving them as fast as committed, until they mount up to 490 in number, and then the wily and vengeful Khan is in a position to "have it all his own way." How it ends the reader is referred to the book to learn. It is a clever bit of work. Its humor is rather too much in the periphrastic style, reaching results by too roundabout a way, but it is vastly amusing for all that. There is the most delightfully fantastic jumble of orientalism and the United States—the sixteenth century and to-day—

of turban and stovepipe hat—and satire more or less caustic, or mocking, or merely merry, drips from every page. The ridicule cast on certain literalist interpreters of the Bible—the teaspoonful types of Christianity—is delicious. However, the reader is referred to itself,

with a warning that unless he has a quick eye for folly himself he is not to try to take in this book in its whole purpose in the hop, skip, and jump style. There is more in it than that.—*The Chicago Times.*

The length of the title is not the only unusual thing about the book; on the contrary, everything about it is out of the ordinary, from the particolored covers to the scene of the story. This is laid in Asia—sou'-sou'-east by a little sou' of where the Garden of Eden is popularly supposed to have been. The Kahn of Tomathoz was one of those arbitrary rulers of the East that we used to read about in our childhood, who having been "born a Mussulbaby and grown into a potentate," had some characteristics which were unpleasant and inconvenient, to say the least, to his vizier and Prime Minister Gieaffer. All this is changed for the better by the arrival in the kingdom of Tomathoz of two devout missionaries, Rev. Andrew McTig and Jonas Purplefied. These pious men caught the fickle fancy of the Kh by telling him of Santa Claus and his ability to bring, or make other peo bring, gifts. The Potentate immediately embraced the new religion in its wide-spreading meaning, and is only checked in the delirium of his j over the expected visit of Santa, by another tenet, that of the forgiveness trespasses. This was a poser to a man whose head man was connected wi the throne room by special telephone, but he got over it, and how this w done the story tells. There are many bright hits at everyday life and t gospel thereof over the broad shoulders of the Khan, and altogether t book is well worth reading.—*Saint Paul Daily Globe.*

Large 12mo, 165 pages, with 22 illustrations from drawings Louis M. Glackens. Cloth, $1.25, paper, 50 cents.

CHARLES H. KERR & CO., Publisher
175 Dearborn Street, Chicago.